

POETRY.

From the Dover Morning Star.

MARTYRS.

'But show me, on thy doory breast,
Earth, where thy nameless martyrs rest.
Where do they sleep?—the fearless and the true,
Whose holy deeds around their pathway threw
A glorious light—
A light, which, streaming o'er the mists of time,
Illumines every age and every clime,
With radiance bright.

Where do they sleep?—those mighty men of old,
Whose names our hearts with deepest reverence hold,
Never to die;
They who contended fearlessly for the right,
And fell like heroes in the thickest fight—
Where do they lie?

Through scorn and hatred, prisons, fire and blood,
The pathway lay, which led them up to God;
Yet, undimmed,
And strong in faith, they pressed unwavering on
In that stern conflict, where those crowns are won
Which never fade.

On their free spirits pleasure held no chain,
And Mammon's dawning power hath left no stain,
Passion no blight—
Stronger and freer for each self-denial,
They rose triumphant over every trial,
With godlike might.

Though wrath and hatred howled upon their track,
Heaven's angels led them through the fire and rack,
With loving care;
Endowed their struggling souls with power to see
The awful mysteries of eternity,
Unveiled and clear.

Amid the gathering clouds and tempest's wrath,
Celestial radiance glowed upon their path,
Balmy and bright;
And gentle voices from the world above,
Breathed o'er their souls the whispers of their love,
When all was night.

No monumental piles are made to keep
The sacred places where their ashes sleep;
But angel eyes
Hold fondest watch around them night and day,
Waiting to see those mouldering forms of clay
In glory rise.

And there are living martyrs, true and tried,
Who meet the storms of hate unafraid,
And calmly stand
Where wrath and hell's mingled torments pour,
Lifting their voices o'er the wild uproar
Which shakes the land.

What though their lives are lowly, and their names
All unblazoned by the breath of fame,
The future waits
To do them homage; and the poet's lyre
Shall vibrate with the notes their deeds inspire,
And consecrate.

Their fame shall live upon the historic page,
The light and watchword of another age;
O, then, be strong!
Ye who with earnest hearts defend the right—
Heaven is your garrison—God will give you might
Against the wrong.

V. G. R.

SOAR HIGH! SOAR HIGH!

Soar high! soar high! nor fear to fly,
Think not about the falling,
Think not to shrink upon the brink
Of high and holy calling;
But, being right, with all thy might
Go on—the clouds of sorrow,
That here to-day obscure the way,
May all be gone to-morrow.

The world may sneer and laugh and jeer,
Yet stay not for repining;
Alike for all, the great and small,
Creation's light is shining.
Take heart of oak, there is no stroke
Man strikes, but it may aid him;
For if the deed from good proceed,
Say what on earth shall shade him.

As every day we employ
An ungracious measure,
So every gift we cast aside
Is a most wasted treasure;
And it may be, perchance, if we
Should once allow refuse them,
We may in vain strive to regain
The slightest power to use them.

Soar high! soar high! nor fear to fly,
Think not about the falling,
There is a power in every hour
To help us in our calling,
If only more we would adore,
And seek its mighty aidings,
Nor rack our brains, nor take such pains
To search for things so fading.

MUTUAL ASSISTANCE.

A man very lame
Was a little to blame
To stray far from his humble abode;
Hot, thirsty, tired,
And heartily tired,
He laid himself down in the road.

While thus he reined,
A man who was blind
Came by, and entreated his aid.
'Deprived of my sight,
Unassisted to-night,
I shall not reach home, I'm afraid.'

'Intelligence give
Of the place where you live,'
Said the cripple, 'perhaps I may know it;
In my road it may be,
And if you'll carry me,
It will give me much pleasure to show it.'

Great strength you have got,
Which, alas! I have not;
In my legs, so fatigued every nerve is;
For the use of your back,
For the eyes which you lack,
My pair shall be much at your service.'

Said the other poor man,
'What an excellent plan!
Pray, get on my shoulders, good brother;
I see all mankind,
If they are not inclined,
May constantly help one another.'

LIBERTY.

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume;
And we are weak without it. All constraint,
Except what wisdom lays on evil men,
Is evil; hinders the faculties, impedes
Their progress in the road of science; blinds
The eyesight of discovery; and begets,
In those that suffer it, a sordid mind,
Bosial, a meagre intellect, unfit
To be the tenant of man's noble form.

PRECEPTS.

Think what is just; 'tis not enough to do,
Unless thy very thoughts are upright too.
Defend the truth; for that which will not die,
A coward's aid, and gives himself the lie.
Take what whate'er shall chance, though bad it be;
Take it for good, and 'twill be good to thee.

THOS. RANDOLPH—1850.

THE LIBERATOR.

COST THE LIMIT OF PRICE.

NEW YORK, Sept. 21st, 1853.

EDITOR LIBERATOR:

In a recent issue of your journal, I read an able article on the subject of Constitutions and Governments, from the pen of Seth Payne. It is vigorously and truthfully written, and forms one of the best brief discussions that I have ever seen in support of the idea developed by Josiah Warren—that of the true Constitution of Government being vested in the sovereignty of the individual. This idea, under a close analysis, is discovered to be a principle in social science, and is the outgrowth of another principle, existing in all outward nature—that of Individuality, or the recognition of the inherent differences in mankind, animals, vegetables, minerals—in tastes, features, forms, sympathies, organizations, temperaments—in times and places—&c. &c. These essential differences are natural, and must of necessity exist. Men, therefore, cannot be expected to agree, though Constitutions and Governments are founded upon the idea that all men should be alike, think alike, and act alike. If they are to exist under institutions, their disagreements must be followed by contention and civil, and the other inharmonious growing out of institutions, simply because of their inherent individualities in their trains of thought and modes of action.

The cries of Liberty and Freedom which have been heard and read in the harangues and writings of men for centuries, have, in nearly all cases, been empty sounds, having, to those who uttered them, no clear meaning. Robespierre, in his Rights of Man, has given an excellent and truthful definition. Not recognizing his exact language, I will state its effect only. According to him, Liberty is the right to pursue happiness, and has for its bounds the rights of others. Truthful as this statement is, yet it is mere mockery, when no means are developed and announced in connection with it, to preserve individual rights unviolated by the exercise of the rights of others. Robespierre perceived the truth of this himself, and having no knowledge of the requisite means to guarantee liberty and human rights unviolated, he plunged headlong into the further assertion that 'the law' was the essential element in their preservation, and thus marred the beauty of what he had stated previously. Had been aware of the true cause which induced men to encroach upon one another, he would have spoken of the law, which is and has always been one of the greatest encroachments on individual rights that has had an existence. The world has in all times been in ignorance upon this point, and so long as it remains so, the hughen of the 'Law,' growing out of another, 'the State,' must exist to secure mankind, as far as possible, into a practical recognition of its crude notions of honesty. I say 'crude notions,' because the world has no idea of what the line between honesty and dishonesty is. In modern times, when men commence to recognize that any estimate of honesty, if true, must be based upon immutable principles of justice, they are beginning to search for principles; but, starting from false premises, in the recognition, in the category of dishonesty, only of those acts which Biblical writers, modern treatises on ethics, and legislators have pronounced to be such; when they have made an approximation towards a knowledge of the principle forming a rule of equity, they have been forced to retract their steps, because they perceived that if it was acknowledged, they must enlarge their premises, that they would find a parallel between the acts of dishonest men and men who they had been accustomed to regard as honest; and consequently upon this, the worship of ancient records and antiquated traditions which they had dearly loved would be at an end. Old prejudices, therefore, have in times past gained the day, and the question of equity in exchange has not been scientifically treated upon, until quite recently. Knowing well the defect of all recognized standards of honesty not being based upon any known principle, and at the same time, feeling the fallacy of their position, in supporting a system not based upon principle, men are trying to force themselves into the idea that the standards themselves are principles. Thus, we hear men talking of the principle of the Golden Rule, as a guide to regulate human action; but, upon examination, in the light of reason, it will be found to be a fallacy.

Having gone thus far, I now make bold to assert that mankind has never known what honesty was—that no man has ever done an honest act in his life, except he blundered into it; and furthermore, I assert, that had men known what true honesty was, it would have been impracticable for any person or people to have been honest in their commercial transactions with the world. In addition, I will state that it is owing to this lack of knowledge of the true limits of honesty which has rendered the erection of States and the enactment of laws necessary, virtually to violate the rights of the people, in their efforts to prevent the people from invading the rights of one another.

Let me use some illustrations to prove the point. A farmer disposes of a product at the market price, and realizes \$100 more than the actual cost to him, including a remuneration for his labor. A merchant realizes on some desirable and fashionable goods, which he displays, large profits, and on a bill sold to a lady customer, receives a gain of \$100 over its cost, including the contingent expenses, and a remuneration for his labor in buying and selling. A speculator buys all of a given product that he can in a place, and having the power to take advantage of the wants of the people, who must have supplies, he raises the price, and makes \$100 by the transaction. A gambler sells himself at the gaming table, and by 'stocking the cards,' gains an advantage which enables him to rise at the conclusion of the game \$100 richer. A thief, seeing a horse tied to a post, mounts him and rides off, in full view of the owner, who observes the transaction, but is too far distant to prevent his escape. The thief sells his horse for \$100, which was the cost of the animal to the individual from whom he was stolen. A robber cautiously approaches an individual in the night, levels a pistol at his head, and by putting him in fear, forces him to surrender his wallet, containing \$100, with which he makes off.

The dealer who purchased the farmer's product, in speaking of the price paid, said it was 'rather high.' The lady customer of the merchant, after a cool examination of the goods and the bill, pronounced it a 'dear bargain.' The community that suffered by the monopoly of the speculator, when they became acquainted with the particulars of the transaction, called the act a 'dead swindle.' The loser at the card table, suspecting foul play in conducting the game, said the act of the gambler was 'no better than stealing.' The gentleman robbed of his horse cried out, 'Stop thief!' and the other, robbed of his wallet, bellowed out, 'murder, robbery,' and 'police.'

The community said that the farmer 'reaped the reward of his toil'—that the merchant realized 'a good profit'—that the speculator 'made a sharp transaction'—that the gambler was 'guilty of a misdemeanor,' and that the horse-thief and highwayman were 'guilty of crime.' Such are the different remarks of the sufferers, and the different judgments of the community, upon the acts of six different men, each of whom had been guilty of making \$100.

Let us now examine the facts, and ascertain, if we can, what acts of the horse-thief and highwayman constitute them criminals, what acts of the speculator and gambler constitute them undesirable persons in the community, and what acts of the farmer and merchant constitute them honest men. The farmer took advantage of the wants of the dealer, who chose to give him his 'reward,' rather than not purchase his product. The merchant took advantage of the wants of the lady, who chose to give him his 'profits' asked, rather than deny herself the gratification of her taste. The speculator took advantage of the hungry stomachs of the people, who, rather than starve, gave him his 'gains.' The

gambler took advantage of his artifice in cards, and the loser, rather than fight, gave him his 'spoils.' The horse-thief took advantage of having possession of the horse, and the distance of the owner from the spot, who was forced, without alternative, to give the thief his plunder. The highwayman took advantage of the possession of a pistol, and the individual put in fear chose to give the 'booty' to the robber, rather than risk taking an abrupt departure from the world. Subsequently, however, each loser in these three cases regretted that they should have been so situated as to feel themselves compelled to become the sufferers in the transactions. If, then, the advantage taken by the highwayman, compelling the gentleman to ascend to being robbed, constitutes the crime, then the farmer, the merchant, the speculator, the gambler and the horse-thief, are all guilty. If the regret which the gentleman experienced at being thus compelled to submit to the power of the highwayman, makes the latter a criminal, then all of the others who made by the transactions are equally guilty. If the deliberateness of the act should make him amenable to law, the others should also be held amenable. If the crime is constituted by the open violence of the act, then the pickpocket and burglar, who are quiet and stealthy in the commission of their crimes, are absolved from responsibility. If the act of taking the money suddenly from the sufferers, without any anticipation of the transaction existing on their part, makes the crime of the highwayman and the horse-thief, then a simple notification by letter of their intentions would be only necessary to relieve them from responsibility. If the fact of the money being gained in commerce constitutes the farmer and merchant honest men, then persons who gain the products of others by the utterance of forged notes and counterfeit bills are no criminals. If the crime is contingent upon the fact of the highwayman taking \$100, without giving \$100 in return, then all of the others are guilty of crime. Hence, we are forced to the conclusion, that, in the light of analogy, all are equally dishonest men, and that conventionally, independent of any consideration of abstract justice, determines what is criminal in the world and what is not.

I assert, therefore, that the word crime is an unscientific term, as it is now and always has been used, and that the world, with its present bias of definition, has as good grounds for classifying every act of a man's life in the list of crimes, as they have to characterize theft, robbery and embezzlement as criminal acts. The word, therefore, as it is now used relative to the act of assuming possession of the property of another, should be ignored from the vocabulary of every scientific man or woman.

Having shown that the honesty or dishonesty of either of the gainers in the transactions just mentioned proves the honesty or dishonesty of the others, let us now briefly inquire what is the true standard of honesty in exchange. The fact of the willingness or reluctance which the sufferer feels to give up his money, or his anticipation of the transaction—the advantage taken by the gainer—the deliberateness, violence, or stealthiness of his acts—or the fact of the money being gained in or out of trade—cannot in any way affect the question of abstract honesty, as they are mere details, and are subordinated to the act of taking possession of the money, and to which they all owe their existence. We see, therefore, that justice was violated in each case, because of the inequality of the positions occupied by the gaining and losing parties, with respect to the transaction, after it was concluded. Hence we conclude that equality of position with reference to a transaction in which property changes hands, by the parties interested, is essential to strict equity.

Here the question will arise, however, as to whether the equality refers to the mutual benefits or value derived, or to the mutual burdens endured. If the former, must it be the immediate benefits derived by the individual recipient of the other's product, or must the relative value to the world be taken into consideration? Admitting, for the argument's sake, that this could be decided satisfactorily, parties can never come to a settlement of their accounts, until the ultimate value of their labors be known to each other. Again, the extreme application of the principle would reduce men to a state of servitude to others, as in the case of the individual whose life was saved by the skill of the surgeon; and in this case, if equality of value be the true standard, the surgeon can equitably demand the services of the patient throughout his whole life, because his services were of that value to the patient. Clearly, then, equality in value is entirely impracticable to be taken into consideration in effecting exchanges. Burden, however, can be known, after labor is performed and before products are exchanged, and a nearer proximity to equality in the division of wealth would result from its adoption as a standard.

From the argument and illustrations just cited, I deduce the following conclusions:—
1. The act of assuming possession of property, or of availing one's self of another's labor, without rendering an equivalent, except it be the voluntary gift of others, is peculiarly inequitable.
2. The act is inequitable to the extent of an equivalent not being rendered.
3. Equity in exchange is the rendering of exact equivalents.
4. The equitable price of labor is an equivalent, or an equal cost in the burden of labor.

5. COST, OR THE BURDEN OF LABOR, IS THE EQUITABLE LIMIT OF PRICE.

Let us now look into the practical workings of the application of the Cost principle. Immediately, all profit making must cease, and an almost endless number of bankers, merchants, speculators, lawyers, priests, presidents, governors, legislators, judges, marshals, judges, ministers, sheriffs, constables, policemen, gamblers, swindlers, robbers, thieves, counterfeiters, gamblers, swindlers, paupers and others, living upon the labor of the working classes, finding that the people are in no wise disposed to patronize them in profit making, are compelled to leave their different employments, and to turn their attention to actual labor, in order that they may be able to secure the means of subsistence. This results in the good of the working men, who are no longer obliged to support the drones in the social hive, who have for the most part at all times been the most luxuriously fed and clothed; and the labors of the workers are reduced from ten, twelve or fourteen hours per day to from two to three hours. If further proof be required upon this point, it is only necessary to examine the works of modern political economists, who have demonstrated, beyond all dispute, that over three fourths of the labor of the world constitute the support of those who do nothing for the general weal. When the burden of labor becomes thus reduced, Fourier's idea of attractive industry will be realized, and man will not only be free, but, in the exercise of the rights of individual sovereignty, his interests will not lie in invading the rights of others, for, with the benefits to be derived from extensive cooperation, it will be cheaper to earn than to steal a living. Of what use, then, is government, inasmuch as men, guided by principle, need no restraining power to keep them in subjection. It will gradually crumble away, as the principles become more extensively understood and acknowledged, and the whole fabric will fall into ruins.

Having shown what the true limits of honesty are, I will say, in addition, that the man who allows himself to be so affected by any scruples of conscience, as to adopt the principle in his dealings with the world, will be doing a palpable act of injustice to himself. Should he thus alter his course in dealing with mankind, he will most certainly become a prey to others having fewer scruples of conscience. Justice to one's self—that is, the supplying of those wants which man's physical and mental nature imperatively demand—and justice to the world in its present advancement in the recognition of principles, are inseparable. The law of

'Equivalent' from the Latin *Equi* (equal), and *onus*, (a burden). A word invented by S. P. Andrews, to signify 'equal burden,' in contradistinction to 'equivalent,' which means equal value.

self-preservation requires that he must look first to the supplying of his own wants, and equity in exchange being the rendering of exact equivalents, an individual cannot, in justice to himself, make the first move in equitable commerce, until at least one person recognizes the true limit of honesty, and is prepared practically to apply it; and just within the circle of those who are willing to reciprocate in the application of the principle, can men act equitably, without doing injustice to themselves. Furthermore, it is only in the application of the Cost principle that the idea of individual sovereignty, so well treated upon by Seth Payne, can be ever realized.

Individuality, the Sovereignty of the Individual, and Cost the Limit of Price, form the true elements which are to constitute the basis of the social structure of the future. To these converging points of human thought has mankind been instinctively tending since the dawn of the world; but, thanks to the reasoning of Josiah Warren, the whole problem has been solved to a mathematical certainty. For the details of the system, I would refer those who wish to look extensively into the subject to a perusal of the following work:—'Equitable Commerce,' by Josiah Warren, price 25 cts.; and 'The Science of Society,' by S. P. Andrews, price \$1.00; and which can be procured of Fowlers & Wells, Boston, or Dr. T. L. Nichols, 65 Walker st., New York.

Truly yours,

EDWARD F. UNDERHILL.

DEPARTED SUMMARY.

'The New York Herald,' true to its Satanic vocation, hurled at Mrs. Stowe, on her arrival, its handful of mud, as follows:—

'UNCLE TOM'S CABIN.' The authoress of 'Uncle Tom's Cabin,' Mrs. Harriet Beecher Stowe, having finished up her tour of Europe, has returned home again. She and Uncle Tom and the Black Swan appear to have had a splendid run. To be sure, Queen Victoria, for a little Buncome for Yankee consumption, thought best to exclude the distinguished authoress from a formal reception at court; to be sure, she was the occasion, while in France, of the descent of the police upon the house of certain of her political friends; and we admit, too, that she and Uncle Tom were both tabooed by the Holy Father at Rome. But what of that? She went out a lioness, and has come back with a European reputation. And we do hope will be beneficial to her and all concerned towards reclaiming them from the error of their ways. *Rem.*—It is a pity that Uncle Tom, during the absence of Mrs. Stowe, has ceased to be a standard work. At the last trade sale, he was at an unsaleable discount. The demand for Uncle Tom is slight. Give us something new on Woman's Rights.

The *Express* also greeted her with the following characteristic specimen of its manners and morals:—
'Mrs. Stowe has arrived back home. She has arrived just a week too late. She has just arrived to receive the renewed assaults of the abolitionist's sword, who made Metropolitan Hall and Broadway Tabernacle, day and night, hideous with their orgies. However, perhaps it is as well as it is. A profound silence, on all hands, is the most befitting welcome back for one who has so long and so loudly proclaimed her devotion to her country and her country's institutions in a foreign land.'

'The North and the South.'—We learn from the Springfield, (Mass.) *Republican*, that there was a small rural party in the vicinity of that place, on Saturday afternoon, at which the several members of the Army Commission and their Secretary, Col. Hazard of Connecticut, Mr. Eaton of Hartford, George T. Davis of New York, and other distinguished gentlemen, were present. George Ashmun made an eloquent and patriotic speech, calling upon Col. Stevenson, of Virginia, who replied in a speech complimentary to New England, and expressive of good will between North and South. At this point, Hon. Jefferson Davis, Secretary of War, in company with Colonels Ripley and Andrews, unexpectedly joined the party, and Mr. Davis was called upon to speak. His remarks are represented as extremely eloquent, and as having quite charmed his audience. The speaking was maintained till nearly dark. Geo. Steele, of Charleston, Col. Hazard, Geo. T. Davis and others participated.

A STARKING LEXICON. This portrait is drawn, by the *New York Evening Post*, of the 'Hards,' after their bolt at Syracuse. It exhibits the very good feeling, to say the least, between the two branches of the great harmonious brotherhood in that State:—
'Their separation is not to be regretted. They are, as a body, such a corrupt set of rogues; so many of them have been cheating our State prisons of their dues for so many years; so many of them never appear in politics except to make mischief; and the possibility of giving the party influence or strength while their connection with it gave them any sort of claim to its forbearance. For the sake of peace, many Democrats have hesitated to stigmatize the bank-robbers, steamboat thieves, canal-cutters, and side-swingers, and post-office robbers, who compose the majority of them, as they deserve, because they do not wish to create bad feeling, and disturb the harmony of the party with whom they were in apparent communion. Now we hope the purity of the party will have their tongues loosed, and that they will be prepared to call a thief a thief, a robber a robber, and treat him accordingly.'

The editor of the *New York Atlas* has been called upon by a correspondent to define the meaning of the political term, 'very hard-headed Democracy.' He replies that the question is a very hard one, and answers it by the following illustration:—
'A tolerably "hard shell" is a man who would chase a "nigger" from the Battery to Canal street; a genuine "hard" is one who would follow the blackamoor for as long a time as the Cry of the "Hards" (the "Hards," we believe, in the cognomen of "a place") is the hardest of all "hards," (a regular adamant), is a person who would run a darkey clear out of town, and pursue him to the very ends of the earth. This (adds the editor) is the clearest reply we can give.'

A Man with Twenty Wives.—A man calling himself Dr. Wm. Bird, but whose real name is said to be Nathaniel J. Bird, is in jail at Camden, N. J., on a charge of bigamy, and various other charges. On Sunday, Elizabeth Harrington, a married woman, visited him in prison, and ascertained that he was the man to whom she was married on the 9th of July last. On the same day he was visited by another lady from Kensington, named Mary Thomas, to whom he was married in May last. It is also stated that he has a wife in Reading, another in Wilmington, Del., and another yet in Philadelphia. The prisoner is only about 28 years of age, and it is stated, declares that he has twenty wives, a statement which may be true, as more than a hundred women have been found with him in the last few days. It is alleged that he abandoned each wife soon after marriage, and that they never heard of him after, until his recent arrest. The affair creates the greatest excitement in Camden, and has induced an immense number of people to seek admission for the purpose of seeing him.

African Fanatics.—In New Orleans, on Saturday night week, about five hundred negroes assembled on an open lot on Tchoupoulas street, and stretching forth their arms, commenced singing with stunning effect. It turned out that a fanatical negro preacher had told his congregation that at 11 o'clock on that night the corner would come in collision with the earth, and the molish it, with all the people on it; but those who were found with the arms stretched to heaven, watching the coming of the catastrophe, and singing a hymn of welcome, were to be translated bodily into Paradise. In consequence, the mob assembled, and the police made a descent on them, arrested sixty of the rabble, and the prisoners were fined five dollars each, or, in default, sentenced to fifteen lashes each. [! !]

The Monogamists, (Penn.) *Republicans* says that there is still living, near Cookstown, a slave of Gen. Washington's. He is one hundred and twenty-four years of age, and can walk six miles a day. He is so old that his fingers and toes are nearly all white. He belonged to Washington when he owned what is known as Washington's Bottom, on which Persimmon now stands. The estate of Col. Cook was, and still is, bound for his living. He is to be taken to the World's Fair for exhibition, if arrangements can be made.

A Female Sailor.—A schooner belonging to Harwich came into Salem harbor, one day last week, with a female helmsman, who performed the duty with as much grace and apparent ease as could any veteran tar. We understand that she has been in the habit of going to sea with her husband, who is owner and commander of the vessel, and that during any temporary indisposition of her 'worse half,' she performs his duties in a manner satisfactory to all concerned, especially 'the owners.' Such a woman is a worthy helpmeet.—*Salem Freeman.*

Telegraphic accounts from Vienna announce that the last jewels of Hungary, affirmed by the Austrian Government to have been seen by Kosuth and his ministry, had been discovered near Oudera, buried under ground. The jewelry comprises the Hungarian crown and the insignia, and the cloak of St. Stephen; the latter was almost destroyed by the damp.

A Very Sensible Amendment.—A public meeting was held at Providence, recently, to consider the Worcester and Providence Railroad collision. Resolutions, mild and exculpatory in their tone, were reported, but were assailed so as to strongly ensure the road. The first resolution reported commended thus:—
'Whereas, in the providence of God, &c., which was struck out, and the following inserted:—'By the mismanagement of those having charge of the Providence and Worcester Railroad Corporation, &c.' A number of persons then left the hall. Rev. Dr. Wayland, who presided, having previously left the chair, pleading an engagement.

It is reported that the Persian city of Isfahan was nearly destroyed by an earthquake on the 14th of July.

Duel Between Females.—The Buffalo *Republic* says, 'Office Harris ascertained that a girl named Jane Hall had come from Rochester for the purpose of having a regular duel with Catherine Hurley, having chosen second, and repaired to the toll bridge on Ohio street for the engagement. A large crowd assembled to witness the scene. As soon as possible, Harris was on the spot, and took the belligerents to the watch-house.'

Among the recent deaths at Vicksburg are Rev. Mr. Patterson, an Episcopal clergyman; Rev. Mr. Barnard, a Catholic priest; and Capt. Downey, an Irishman. At Mobile, Rev. E. O. Wadsworth, a well known merchant, formerly of Massachusetts, is amongst the victims.

The New York, Atlantic and Pacific Railroad Company met at the Metropolitan Hotel, in the city of New York, on Thursday last. Forty-three millions were subscribed by fifty-seven persons from all parts of the country. The meeting adjourned for two weeks.

Gen. James Tallmadge, Ex-Senator, and Ex-Minister to Russia, died very suddenly at the Metropolitan Hotel, on his return from a visit to the Crystal Palace.

The Atlanta (Ga.) *Intelligencer*, of the 1st instant, says:—'Mr. Francis Giddison, who died in this city on the 28th ult., left a will liberating twenty-nine slaves. He also, we understand, set apart a considerable portion of his other property to provide for their shipment to Liberia, and their maintenance after they arrive there.'

A Company, with a capital of five hundred thousand dollars, has been formed for the purpose of constructing a line of telegraph from Boston to New York, having a cylinder two feet in diameter, by which means it is believed that packages may be transmitted from one city to the other in fifteen minutes.

The paintings awarded by the London Art-Union to Bostonians have been received at Boston, and are now on exhibition.

Mrs. Elizabeth Perkins died at her residence in East Boston, on the 24th ult., at the advanced age of ninety-nine years and five months. She was, probably, at the time of her death, the oldest person in Boston.

The Vicksburg Sentinel of the 12th ult. says: 'Last Sunday was a sad day for Vicksburg. Two hearse were running all day, from the earliest dawn till eight or nine o'clock at night, with the dead, followed by weeping friends. Death seemed to throw all his weight upon the city, crushing its very life out.'

The Oldest Man in Kentucky.—Probably the oldest citizen in Kentucky at this time, is old 'Ben Duke,' a free man of color, who is well known to almost every man, woman and child in Louisville. He is now 108 years old, enjoys extraordinary good health, is in full possession of all his faculties, and faithfully attends to his daily avocations of hauling, as well as from the mill to his customers throughout the city. Ben has seven wives, and many number of children and grand-children. His last wife died about a year ago, and it is reported that the old man has some notion of taking to himself another bride at an early day.

Terrible Results from Burning Camphene.—Mr. Merriam, of Brooklyn, has taken the trouble to keep a record of the deaths, injuries, &c., reported in the New York papers to have been caused by the use of camphene, burning oil, kerosene, and similar preparations, during the year ending August 31st, 1853. From this record we learn that ten persons were burned to death by camphene, &c., in New York, four in Brooklyn, and five in other places; while, by the same cause, fourteen were badly injured in New York, nine in Brooklyn, and five in other places. Several of the persons injured were so severely burned, that it is probable they died. In several cases, houses were set on fire by the explosions.

Extravagance.—They are now spending upon the White House at Washington, in the shape of repairs and embellishments, the sum of \$60,000.

The residence of G. P. R. James, British Consul at Norfolk, has been sold for the fifth time. It is because he was once the author of abolition poetry that he is thus persecuted?

A Close Point.—A Ladies' Temperance Convention in Sheboygan County, Wisconsin, recently passed the following resolution:—
Resolved, That so long as men continue to elect rum-drinkers and supporters of the rum trade to offices of honor and trust, they fail to give us any convincing proof of their preeminent ability exclusively to discharge the duties of the elector.

Now that General Dix has sold himself to the South, it is supposed he will get the French Mission. Let him have it! Let Judas, he has bartered his soul—like Judas, let him be paid!—*Hartford Republican.*

The Wheat Crop.—The surplus of wheat in Ohio this year is estimated at 30,000,000 bushels. *McKenzie's Message* says:—'Calculators think that Upper Canada will have a surplus this year, over any former season, of 4,000,000 bushels of wheat.'

Hold! No More Tracts!—The Rev. Mr. Kincaid, a missionary at Burmah, writing to one of our religious papers, under date of Rangoon, March 20, 1853, thus speaks of tracts and other religious books as means for the conversion of heathen:—

'The modern plan of renovating the world by tracts and books must be abandoned. As means for evangelizing the nations, they are worse than useless.'

The blacks in Indiana begin to feel the pressure of the new constitution of that State. Those in Decatur and Franklin counties are selling out and going to Canada and Michigan.—*Cin. Gaz.*

An appropriate funeral is thus reported as having taken place recently in Petersburg, Va. The arrangements were as fitting as those employed in some other obsequies, and they paid, moreover, in a homely way, honor to the arts of peace:—

A negro drayman having been accidentally drowned, he was escorted by his last resting-place by all the draymen of the city. The horse he had driven during his sojourn on earth were led by a groom immediately behind the hearse, and were followed by the principal mourners, mounted upon a dray. These, in their turn, were succeeded by something like one hundred drays, each drawn by two horses, making in all a cavalcade nearly a mile long.

Promoted.—The illustrious Charles Wheeler, whose surname is Denison, (ex-parson, ex-editor, ex-Abolitionist, ex-Liberty-Party man, ex-Wig, ex-Whistle, &c. &c.) has now become ex-Chaplain of the Maryland Penitentiary, having been appointed Consul to Demerara. Charles accepted his late office, (so he said), not for the compensation, but for the opportunity of doing good to the souls of the convicts. Doubtless, he leaves it from the same worthy motive.

The Erie Railroad, with its equipments, cost twenty-five millions of dollars, and employs two hundred locomotives.

Frederick Douglass and Infidelity.—Douglass has repudiated the infidelity of the Garrisonian party, and for it has been cast out and denounced in bitter terms. The following are his views of Pillsbury, Wright and Foster. It seems that, in his opinion, an attempt has been made to break down his paper, because he rejects the Garrisonian views, and speaks of some of the leaders as infidels.—*Christian Press.*

Now and Then.—Thirty-five years ago, we came to Ohio, and in so doing passed through what was then called the 'four mile woods,' this side of Buffalo. It then took a whole day to pass through this four-mile mud hole. In the excursion last week, we passed over the same ground in five minutes. Thirty-five years ago, it took us forty-two days to travel one hundred miles, and now the journey is made in less than that many hours.—*Trumbull (O.) Democrat.*

The fees of the witnesses subpoenaed in the Jerry Rescue Trial—which had been postponed on account of the absence of Jerry's reputed owner—amounted to \$834.30. Four of the witnesses each charged for 1200 miles travel, and two for 2518 miles.—*Albany Evening Journal.*